

Older Gays: Henry's Story

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Floridians Fight Ban On Campus Gay Groups

By Lisa Nussbaum

TALLAHASSEE, FL — The Florida Task Force, an organization representing the interests of thirty lesbian and gay groups statewide, has filed suit in federal court here to test the legality of an anti-gay proviso contained in the state's general appropriations bill. The state board of education simultaneously filed a separate suit to delete the same proviso from the recently enacted budget.

The proviso, sponsored by Florida Representative Tom Bush (R-Fort Lauderdale) and State Senator Alan Trask (D-Winter Haven), would suspend all state aid to colleges, public or private, which "charter, or give official recognition, or knowingly give assistance to or provide meeting facilities for any group organization that recommends or advocates sexual relations between persons not married to each other."

The Florida Task Force suit alleges that the Bush-Trask Amendment violates provisions in the Florida constitution which prohibit appending substantive legislation to appropriations bills, and charges that Bush and Trask defrauded the legislature and the

citizens of Florida by "introducing legislation that they knew, or should have known, violates the Florida constitution."

Education Commissioner Ralph Turlington, who filed the suit on behalf of the board of education, argued that the proviso violates constitutional guarantees of freedom of speech.

Florida Task Force Executive Director Pat Land said the suit is the third in as many years seeking to delete substantive legislation, or "riders," from the multi-billion dollar state budget, and predicted that the court will be "irritated to have to hear the same suit again."

"Instead of filing the suit in civil court on first amendment grounds," Land explained, "we filed in circuit court in my own county [Tallahassee] because we wanted to get the fastest action. We have several ways to file, so we chose the way that would lead to a quick decision," he added.

Governor Bob Graham signed the \$9.3 billion general appropriations bill June 30. Graham called the language of the proviso "constitutionally suspect," but claimed that a Supreme Court decision

prohibited him from deleting the amendment without striking the entire education budget.

Land expressed a belief that someone in the executive branch, probably Graham, prodded the board of education to file suit. Other figures in the executive branch, including the governor's legal counsel, budget director and chief education advisers, raised serious doubts about the legality of the proviso.

"I'm very pleased that someone in the state is suing on the same issue," Land said. "It would have been very easy for the state to duck the matter by sitting back and waiting for the ACLU [American Civil Liberties Union] to start a lawsuit."

Newspapers and education associations in the state, along with State University Chancellor Barbara Newell, have opposed the amendment. "They didn't have to think before coming out against it," Land explained. "It's so obviously an education issue, interfering with the free exchange of ideas."

The current Bush-Trask amendment is a reincarnation of an earlier bill, dating back to last winter

when a student at Polk Community College attempted to form a gay group on campus. Both the Polk Community College president and the Board of Trustees refused to allow a gay organization on campus. When the student went to court and won an injunction against the college, the president contacted Trask about the matter. The legislator subsequently wrote a bill prohibiting campus gay groups at two-year institutions, but the bill died in the education committee.

Land described the amendment

as a result of legislative politicking. "The last session was a real do-nothing session," he said. "They got involved in playing politics instead of taking care of business for the people in the state of Florida."

Both Bush and Trask have long conservative records. Three years ago, Trask co-sponsored legislation to prohibit gay marriages and adoptions, while Bush has been the prime mover behind the call for a constitutional convention to ban abortion.

— filed from Boston.

Ousted Gay Scout Loses Lawsuit

By Larry Goldsmith

LOS ANGELES — A California Superior Court judge has denied the request of Timothy Curran, ousted from the Boy Scouts because of his homosexuality, for reinstatement as a Scout leader.

Judge Robert Weil, citing previous appellate court decisions, ruled July 6 that the constitutional right of free association allows members of private organizations to restrict their membership policies in any way they choose.

"The constitutions, both federal and state, prevent the state from requiring that . . . action be taken . . . [which] would impermissibly infringe upon the individual Boy Scout's right to associate only with persons of like religious, political, and cultural beliefs," Weil stated in a 10-page opinion.

"Needless to say, I am disappointed," Curran told reporters after reading Weil's ruling. "But I am not distraught. We have lost a battle but there is still a lot of fighting left to be done. . . . I am just not the sort of person who gives up after losing a skirmish."

The former Eagle Scout, now a student at the University of California at Los Angeles, was expelled from the Scouts after leaders of the organization saw him featured last summer in an Oakland (Calif.) *Tribune* article on "outstanding gay youth."

George Slaff, a volunteer American Civil Liberties Union lawyer working on Curran's case, told GCN that the initial complaint was inadequately argued, but that a new, rewritten suit will soon be brought.

"We will replead," Slaff declared, "and we will be back in court with a complaint and an application for a writ of mandate directing Tim's reinstatement within the next few weeks."

Slaff explained that constitutional protections against discrimination apply only in cases of discrimination by the government. In *Moose Lodge v. Irving*, a case cited by Judge Weil in his ruling, the right of the Moose Lodge to exclude blacks was upheld by the U.S. Supreme Court on the grounds that the discriminatory action of the Lodge, a private organization, was not an instance of "state action."

Slaff said that the initial complaint was denied because it alleged no state action on the part of the Boy Scouts. Curran's attorneys are now investigating the possibility of making such a move, as well as arguing on the basis of other laws which concern discrimination by private organizations.

According to Malcolm Wheeler, a lawyer for the Boy Scouts of America, "the question is whether . . . exemption from taxes is sufficient government involvement to warrant saying it's not really a private group, that it's really some kind of a quasi-governmental group. If that were the case, then every church, and every hospital, and every educational institution, and every charitable organization would be a quasi-governmental organization, and that's not the law."

"No matter how strongly one feels about the lack of wisdom or the impropriety or the undesirability of a discriminatory policy by

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Lesbian/Gay Pride 1981



Memphis holds its first gay march.



One hundred fifty courageous lesbians and gay men stepped out of their closets and onto the capitol grounds in Des Moines on June 27. "Sing it loud, gay and proud, unite to fight the right," they chanted here, in the hometown of Senator Roger Jepsen, sponsor of the Family Protection Act. Photos and article about the 1981 Lesbian and Gay Pride Marches around the country are on page 8.

Linda Gaines

Bulletin

BOSTON — As GCN goes to press, police have reported an early-morning assault on two men. According to Assistant District Attorney Michael Joyce, Jim Sullivan, 35, of Yarmouth Street in Boston, was walking along Providence Street, dressed in drag, with an unidentified male companion at 4 a.m. on July 15.

Five men in a van pulled up alongside the pair and began firing slingshots at them. When Sullivan and his companion responded by throwing rocks, the five assailants jumped out of the van and chased the two.

Sullivan was caught and beaten severely, but his companion escaped.

Sullivan was placed in the intensive care unit at New England Medical Center after undergoing brain surgery. His condition on July 16 was listed as "fair, but guarded."

Richard Seastrom, 25, of Dorchester, was captured later in the day and charged with assault and battery with a dangerous weapon. A warrant has been issued for at least one other suspect.

Further details will appear in the next issue of GCN.

News Notes

quote of the week

"What could be more *anti*-life than eliminating or severely crimping Social Security benefits, air pollution standards, automobile safety regulations, water-purity laws, occupational safeguards, social services, remedial education programs and health care — all in the name of money?"

— Columnist Bill Mandel in the San Francisco *Examiner*, July 9, 1981.

subversion in the stacks

SAN FRANCISCO — Members of the American Library Association (ALA), who are here for their annual meeting, say attempts at censorship in libraries and schools across the country have increased five-fold in the past year.

According to the San Francisco *Chronicle*, Judith Krug of the ALA claims that complaints to the association have grown from about five a week to more than five a day. Krug told the *Chronicle* that during the first five months after last November's election, there were attempts to ban or restrict access to 148 different books in 34 states.

Typical was an attempt by parents in Contra Costa County, California, to ban *Ms.* magazine from school libraries because, according to one parent, it "encourages and condones sexual perversion and experimentation." Another frequent target has been J.D. Salinger's *Catcher in the Rye*.

Librarians say that during the 1970s most of the pressure came from the left, with black groups objecting to the treatment of minorities, and women's groups to the portrayal of women, in books and periodicals. But most recent criticism, they say, has come from rightists.

Michael Farris, general counsel of the Moral Majority in Washington state, told the assembled ALA members, "If librarians want to keep haranguing about freedom, it will be freedom with all the libraries closed."

support at umass

BOSTON — An organization has been formed to provide emotional support and financial assistance to nine women who have filed suit against the University of Massachusetts (UMass) at Boston over sexual harassment.

Two years ago a group of women working at the UMass Health Education Center brought claims of sexual harassment against the director of the center. The women filed a lawsuit after the university administration responded to their charges by cutting back on programs and firing employees.

The newly formed Committee Against Sex Harassment (CASH) says incidents like those at the Health Education Center are common practice at the UMass campus and elsewhere.

To help with legal expenses, CASH has planned a benefit party for 9:00 p.m. on Friday, July 31, at the Jamaica Plain Clamshell Office, 64 South Street, Jamaica Plain.

CASH meets every second Thursday at 7:30 p.m. For more information, call (617) 522-4155 or (617) 287-1900, extension 2487.

soviet sex

MOSCOW — Reuters News Service reports that the Soviet government has decided to include sex education courses in its schools this fall after several decades of resistance to the idea.

The government paper *Izvestia* has reportedly published plans to be used by the Academy of Educational Sciences and the Ministry of Higher Education in preparing textbooks and training personnel to teach the courses.

The program includes sections on sexual technique, contraception and emotional aspects of marriage.

Reuters quotes Yuri Ryurikov, the author of several booklets for children and adolescents, as saying, "For too long children have been left to acquire their knowledge of sex in the school playground. Many young people enter into marriage completely unprepared and it is often the woman who suffers most. Many men simply do not know how to handle their wives in bed and one of the consequences of this is a high rate of frigidity."

No mention is made in the Reuters account of other forms of sexuality.

revising our bodies ourselves

SOMERVILLE, MA — The collective which publishes *Our Bodies, Ourselves* needs help from other women in making major revisions to the book, which deals primarily with women's health.

The Boston Women's Health Book Collective, Inc. says new sections they plan for the book include women in the workplace, environmental hazards, reproductive technology, alternative forms of health care and growing older. Already covered in the book are reproductive issues, taking care of oneself, sexuality and relationships, violence against women and health and medical care.

The collective plans to make stronger distinctions in the revised edition between health care and medical care. They want to include more experiences from women of color, women with disabilities and older women.

The collective is asking women to contribute written accounts of their own experiences in the areas to be covered. Journal entries and poems, they say, are among the forms the writing might take.

The collective will read all the material submitted and will quote from some of it in the revised *Our Bodies, Ourselves*. Names of writers will not be used except in the case of poetry and then only if requested. Material cannot be returned but, unless the writer indicates otherwise, will be kept on file at the collective's office so that other women may read it.

Written contributions for the book should be sent to Boston Women's Health Book Collective, Inc., Box 192, West Somerville, MA 02144.

charging the prosecutor

DALLAS, TX — In a complaint filed with the Texas Bar Association, the Dallas Gay Alliance (DGA) has charged Dallas District Attorney Henry Wade and others with misconduct in seeking to have several public lewdness cases transferred to a court more likely to find the defendants guilty.

DGA Director of Social Justice Campbell Read charged formally on July 10 that Wade and his assistants had "acted to perpetrate a fraud" last March by not informing Judge Chuck Miller or the defense attorneys that they intended to refile the six cases when they ordered charges dismissed in Miller's court.

The cases, involving six men arrested at a local gay disco, were refiled in a different court, according to DGA, because Miller had earlier acquitted other defendants charged with the same offense. DGA further charges that Wade's office pressured Miller into declining to hear the cases by creating an aura of impropriety through manipulation of the press.

Wade has said he sought to have the cases moved to a different court because he did not believe a fair trial was possible in Miller's court.

The only witnesses for the prosecution were the five arresting officers.

Wade is also a defendant in a class-action lawsuit challenging the constitutionality of the Texas sodomy law (see *GCN*, Vol. 9, No. 1).

space for youth

BOSTON — Because of high rents and the need for safety, the Boston Alliance of Gay and Lesbian Youth (BAGLY) is looking for a new location for their center.

BAGLY needs about 1200 square feet of space in a centrally located building in Boston. They will leave their present space by September 1.

If you have any suggestions or ideas, call BAGLY at (617) 338-9472 between 5 and 8 p.m. Monday through Thursday or 1 through 8 p.m. on Saturdays. Or write BAGLY, Box 10GY, 22 Bromfield St., Boston, MA 02108.

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.)

Volunteer help is always appreciated in this and other parts of the project, including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights.

If you can help with your time or a contribution, it will be appreciated.

Thank you.

criminal acts such as homosexuality

WASHINGTON, DC — Tentative plans to use an abandoned Air Force base near Houston, Texas, to house refugees from Cuba, Haiti and other countries have been met with charges that the action would bring homosexuals to the area.

Houston's *Montrose Voice* reports that Houston Representative Mickey Leland favors using Ellington Air Force Base to house refugees because the local economy is broadbased and strong enough to provide jobs for them.

But Ron Paul, the U.S. representative from the district that includes Ellington, has sided with those of his constituents who claim the move would bring "criminal acts such as homosexuality" to the area.

There has reportedly been little response to a letter Paul sent to 250,000 of his constituents asking that they write letters to government officials to express their opposition to the plan.

brixton busts

LONDON — Police have raided a gay household in the Brixton section of London and have arrested four men in connection with the riots which occurred in that section of the city last April.

A large number of gay men reportedly participated in the riots, along with their black neighbors, in response to harassment by police and intimidation by neo-Nazi youth gangs (see *GCN*, Vol. 8, No. 42).

Gay News of London reports that all four men were refused access to their attorneys after they were taken into custody during the raid, which occurred at 6:15 a.m. on Tuesday, June 30.

One of the men arrested was Barry Prothero, Gay Rights Officer for the National Council for Civil Liberties, who was an overnight visitor to the house at the time of the raid. The three others are members of the collective which produces *Gay Noise*, a radical publication.

The four men were later released, three of them without being charged. The fourth man was charged with "the possession of petrol with intent to destroy property in a way likely to endanger the life of another" during the April riots.

Gay Noise quotes one of the arrested men as saying that police "turned the whole house upside down, and read letters and address books, checked phone numbers and searched the pockets of our clothes."

Members of the Brixton lesbian and gay community kept vigil outside the police station until the last of the four men was released two days after the raid.

bagly meets counselors

BOSTON — A forum held here on Friday, June 10, to discuss the needs of gay youth was attended by members of the Boston Alliance of Gay and Lesbian Youth (BAGLY) and by seven counselors and youth coordinators.

Edward M. Roche of South Shore Counseling, Inc., coordinated the meeting and played a significant role in conducting it. The purpose of the meeting, in addition to discussing the needs of gay youth, was to provide BAGLY with information on what services could be provided by the social service organizations that participated in the forum and to provide leads to other organizations that might serve as referrals for BAGLY.

In preparation for the meeting, Roche initiated contact with about 15 social service organizations, five of which sent a total of seven representatives. The organizations represented were Bridge Over Troubled Water, Boston City Hospital Adolescent Center, Boston Juvenile Court Clinic, Massachusetts Defenders Committee and Massachusetts Committee on Children and Youth.

At the meeting itself, after BAGLY members presented a brief history of the organization, a discussion was held on the needs of gay youth for short-term housing. The focus of the meeting then shifted to a specific discussion on services that could be provided for gay youth and on providers that BAGLY could contact to broaden their referral program.

Bennett Klein, the director of the BAGLY counseling committee, stated, "It was encouraging to see that some mainstream social workers were interested in being more responsive to lesbian and gay youth. BAGLY has a big counseling need to meet."

Another participant added, "The information acquired by BAGLY will help it to establish stronger ties with the services that provide for its members."

According to BAGLY members, the mixture of organizations at the meeting helped to provide a good spectrum of the possible services that could be provided for gay youth. The contacts made at the meeting, they said, will also give BAGLY better resources with which to aid its membership.



100 Homeless In S.F. Fire

By Nancy Wechsler

SAN FRANCISCO — A fire, described as the worst in this city since the 1906 earthquake, broke out on Friday, July 10 in the Barracks, a bathhouse that has been abandoned for the last five years.

The fire was fed, in part, by gas from a broken gas main. So far no injuries or deaths have been reported but it is rumored that three people are still missing.

One hundred people were left homeless by the blaze, which damaged 25 buildings, completely destroying 18. Sixteen cars parked in the area were also destroyed. Damage has been estimated at between \$3.5 and \$6 million.

The fire destroyed Hallam Alley and Brush Street, which are off Folsom Street between 7th and 8th streets, a low-income neighborhood with a high concentration of gay men, Filipinos and elderly people. Several bars and shops in

the surrounding area cater to s/m clientele, but none of them was damaged in the fire.

The area in which the fire occurred has for some time been undergoing slow, small-scale gentrification by gay business owners, but a greater threat to maintaining the present diversity of the neighborhood is the fact that it has been targeted for gentrification by big developers with state support. According to Gayle Rubin, a local anthropologist who talked to several area residents since the fire, "There is some worry and concern in the area that the city will use the fire as an excuse to come in and promote downtown-type redevelopment. They will call it urban renewal, but it will push out the present residents and bring in high-cost housing, hotels, and downtown, tourist oriented buildings. That's the fear, anyway."

There have been rumors that

Mayor Feinstein is trying to get the area condemned and used for urban renewal, but as *GCN* goes to press the Mayor's office has not made any statements supporting the rumor.

Otis J. Bloom, a 38-year-old man, was arrested late Friday, July 10 and charged with arson. No specifics were released connecting Bloom with the fire or theorizing why it had been set. Early reports in the San Francisco papers mention that the San Francisco fire chief had tried to blame the fire on Rush, a brand of amyl nitrate, as one of the buildings destroyed by the fire was owned by Rush's manufacturer. However, there did not appear to be any Rush in the building at the time of the fire.

The San Francisco press has been emphasizing the fact that the fire took place in an s/m neighborhood, ignoring the fact that many other people live there as well. Early straight press coverage told of how firefighters were looking for bodies of "slaves" who might have been chained up in "slave quarters" when the fire struck. Only three days after the fire the San Francisco *Chronicle* quoted some residents as saying these charges were ridiculous and outrageous.

Rubin told *GCN*, "You can tell from the press coverage that s/m has become the kind of free-for-all, no-holds-barred-scapegoat that gayness used to be. They can say anything they want about it. Their reporting has been completely distorted. They are actually assuming people are permanently chained up like they are in jail or something."

To illustrate her point that the press was distorting s/m, Rubin read from an article which had recently appeared in the *Chronicle*: "Because the fire uncovered a private torture chamber in one building, firefighters feared at first that some visitors in the area might have been trapped in so-called slave quarters, where for pleasure they allow themselves to be chained to beds or walls and abused. Thus far the fear has been unsubstantiated, and persons familiar with the area said it was absurd to suppose that the operators of such an establishment would abandon their patrons to the flames."

Along with the stories, some newspapers have published pictures of s/m playrooms. The apartment of one gay man has

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Summer Busts Return to Provincetown

By Mitzel

PROVINCETOWN, MA—Police arrested eight men here in the early hours of Saturday, July 11 after three Provincetown police mingled with a group of over 20 gay men in a cruising area near a boat dock behind the Provincetown Coast Guard Station.

Turning their flashlights on all the men at once, the police said, "Don't anybody move. You're all under arrest."

Most of the men fled, but four were arrested. The other four were arrested later in a similar operation.

The eight men were charged with one count each of unnatural acts between adults although one eyewitness said later that at the time of the first arrests he observed only two men engaged in sex in a secluded area.

Since May 22, there have been 11 arrests of men here on similar sex charges. By contrast, only one heterosexual couple has been arrested this season for sex on a public beach.

Sergeant Peters of the Provincetown Police said that the arrests of the six gay men resulted from complaints made to the police but he did not say who had made the complaints. He said the number of arrests of gay men for public sex has been smaller so far this year than last year. Peters indicated that the town's tight police budget hampered full law enforcement.

The eight men arrested on Saturday morning were arraigned the following Monday and Tuesday in the Second District Court of Orleans on Cape Cod.

Assistant Court Clerk Charles Welsh, who says he has spent 15 years in the court system, commented that he thought the trend was toward an increasing number of arrests in the past few years although he noted that it is hard to determine how many gay men are in fact arrested. Some are charged with unnatural acts while others are charged with trespassing while cruising on beaches. Welsh said it is impossible to know which of the many trespassing cases are gay-related. He also said that there is a large lesbian community in Provincetown but that lesbians are

never arrested on charges of sex in public places.

Welsh said that although the number of arrests has been increasing, the cases "are treated more leniently" once in court. Most unnatural acts cases have been disposed of through a continuance without a finding, with the accused paying court costs of anywhere from \$100 to \$400.

Every summer Provincetown, which has been a popular resort for homosexuals since at least the 1920s, goes through some kind of anti-gay spasm. In previous years, gay visitors have faced homophobia from straight merchants. Several years ago, a gang of teen-aged fag-bashers was reportedly organized by a prominent straight civic leader.

In 1975, gay poet Charley Shively, scheduled for a poetry reading at the Town Hall, arrived to find the hall ringed with police. The Provincetown Arts Association, when they learned that the poetry reading was sponsored by a Boston gay group, cancelled the rental agreement and a gay protest resulted.

An eyewitness to some of last weekend's arrests said that the police presence in gay male cruising areas has increased noticeably this season. He warned gay men in Provincetown to be alert while at the gay section of Herring Cove Beach, behind the Coast Guard Station and on the beach in back of Pepe's. He added that he had observed mounted patrols harassing gay men in The Dunes.

The eyewitness, who says he barely escaped arrest himself but who observed the arrest of the man with whom he was staying, said; "I was nearly arrested in that bust. There's increased police harassment all over P-Town. I'm outraged. At the same time I was nearly arrested, straight drunks were roaring up and down Commercial Street in cars. But the police didn't seem worried about how many people might get run over there. They only seem to care if somebody might be sucking a cock on the beach. Some night, it's going to happen: the queers are going to ambush the cops."

—Filed from Boston

Organizing Follows Arrests In Chicago

By Larry Goldsmith

CHICAGO — A recent rash of arrests in gay establishments here has led members of the Chicago gay community to create a unified organization for handling problems with the police.

According to Bob Goodman, owner of the New Flight bar and a member of the Metropolitan Business Association (MBA), an organization composed largely of gay Chicago merchants, "we [the MBA] had an executive meeting and the membership feels that we're under the annual harassment time, and we're pretty sick and tired of it. Before we have a Stonewall, we want to get all the gay people — all the gay organizations — into some sort of organization so that we can act as a unit, a gay community, when these problems do occur."

Chicago police arrested a total of 30 men, in separate incidents, between June 30 and July 7, on charges ranging from under-age drinking to prostitution.

Police raided the New Flight on July 3, arresting 12 persons, including one employee. One customer was arrested for allegedly soliciting a police officer for prostitution and under-age drinking. The bartender was then arrested as the keeper of a "disorderly house," a term referring to an establishment where solicitation for prostitution takes place.

On June 30, uniformed police arrested four men outside Carol's Speakeasy for loitering and causing a disturbance. All were charged with disorderly conduct and one was also charged with battery connected with the arrest.

On July 1, police raided the Image Theater and arrested ten men on charges related to prostitution.

Finally, on July 5, a group of uniformed officers closed the Ozone bar for alleged "prohibited hours" violations, and arrested one man for disorderly conduct.

In an interview with the Chicago *GayLife*, District Cmdr. Michael O'Donnell denied that police were instituting a crackdown against the gay community, saying that the actions were the combined results of complaints and routine licensing checks.

"I don't want to give the impression that I'm coming down on the gay community all of a sudden — that's not my policy," O'Donnell said.

"I received several complaints of open prostitution going on right inside the theater," he elaborated. "If I didn't know these things were going on I'd look awfully foolish."

MBA president Lawrence Rolla, a Chicago lawyer, told *GCN* that the arrests were probably not part of a concerted police action.

"We established that there was

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Community Voices

gay theme song

GCN,

I am a 48 year old gay man living in New York. I live on Social Security Disability and SSI which makes it very hard to live on in New York. I do get \$10.00 worth of Food Stamps a month, FREE, and I am on Medicaid as well as Medicare.

I belong to the Gay Synagogue of New York as well as the National Gay Task Force. I also belong to the Writers Workshop of SAGE (Senior Action in a Gay Environment, Inc.) and the Workshop is disbanding as of this coming Saturday (July 18). Our fine director of the Workshop, Barbara Baracks, is leaving for good. There are seven to ten members of our workshop and we all feel bad it is breaking up. We meet every Saturday morning/early afternoon from 11:00 a.m.-1:00 p.m. and we all put out a book about a year ago entitled Sage Writings (Teachers and Writers Collaborative, 84 Fifth Avenue, New York, NY 10011) and it was well reviewed in the gay press. I, myself, have no lover. I have my own apartment in the Al Smith Housing Project on the Lower East Side and pay a low rent. I just returned to New York from a July 4 weekend in Philadelphia. . . . I was there for the Sixth International Conference of Gay and Lesbian Jews, held at the Holiday Inn, Fourth and Arch Streets, in Philadelphia.

But enough of MY life. What I really want to write you about is that I have written the lyrics (The music is in my head) of a SONG that would be PERFECT as the theme song of the Gay Movement. I heard the gay chorus sing a few weeks ago. Wouldn't it be great if they sang my song at their concerts? My song comes from a STRAIGHT musical play called 'O. Henryana' which was NEVER produced anywhere.

Anyway, it goes like this:

I'm Happy Because I'm in Love

No more cloudy skies for me
Blue skies are all I see
I've no bone to pick
You may think I'm sick
What do I care
As long as he's there
Near me
You see

I'm happy because I'm in love
There's always a blue sky above
The world's a wonderful place
As long as I'm in his embrace
So what do I care
If they all stare
Or tear their hair
Over me

For all I know
Is I love him so
So let it storm from above
I'm happy because I'm in love.

Alfred Emanuel Schwartz
New York, NY

beyond breakfast

Dear GCN,

Has anybody else other than me noticed how sensuous orange juice commercials have become since the Florida Citrus Commission dropped Anita?

The one I see most often is the one with the blond nine year old boy eagerly pouring the fluid into the glass. It ends with the juice practically ejaculating out of the glass, presumably in the direction of his mouth. The words at this point in the ad are, "Orange juice — it isn't just for breakfast anymore!"

Indeed. The ad was so sexual that I wondered (briefly, I assure you) whether o.j. is soon to be promoted as a lubricant.

Sincerely,
Charles Bonnell
Baltimore, MD

hotel harassment

Dear GCN,

I am writing this letter in regard to an incident that happened to me while on vacation in New York. I was registered at the Abby Victorian Hotel on 51st Street and 7th Avenue. I had gone out for the evening, to see a Broadway play. When the performance was over I went to Eighth Avenue and stopped at a local gay bar. I was fortunate to meet someone who was appealing and asked him if he would like to come back to my room. His reply was yes. The time was approximately 1:10. We left the bar and proceeded to the Abby Victorian Hotel. As we approached the elevator doors, a man from behind the counter yelled for us to stop (later we found out that he was the hotel security). He asked me if I was registered at the hotel. I replied yes. He asked if he could see my room key. I showed him the key and started to press the button for the elevator when he said to me, "Hey, wait a minute, you might be registered, but is he?" My guest replied, "No, I'm not. I am a friend of his." The guard had a real smirk on his face. The guard said to us, "Your guest will have to wait down here or he will have to leave." I was appalled. I asked to see a manager. He said that the manager will tell me the same thing, since this was a hotel policy. This time I demanded to see a manager. I did not need this harassment. He said there was no manager on duty, and my guest was not getting on the elevator. I was so furious and embarrassed. The guard was seeming to have a good time with this situation. I walked my guest outside and tried to let off some steam but it was useless. I said good night to my guest and went to my hotel room and wrote a letter to the manager since no one knew where he was. I asked him to reply to my letter since I was unaware of a hotel curfew, for one thing, and I did not like being treated like a juvenile delinquent in a reform school. The management did not reply, so I checked out the next day. I am more or less writing this letter to warn other gay men and women that this hotel is known for its harassment towards gays. I would hope that together we can boycott this place and let them know that we will not stand for this harassment. Our money is as good as others and we will not be ridiculed or made fools of. I will do my best here in Pittsburgh to see that no one makes reservations at this hotel. I hope that all of you will do the same.

Thank you for your support in this matter.

Love,
Dennis McCarthy
Pittsburgh, PA

A Prison Project is now being formed to support GCN in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

boston gay pride

Dear GCN,

The parade of all parades; twelve thousand loving people — all races, all nationalities, all religions; mothers, fathers, sisters, and brothers from all walks of life gathered together as one, peacefully fighting for the recognition that we truly deserve. Showing the world that we are proud of who we are. And they asked, "For whom did the bells toll?" Today, the bells tolled for us. Yes, we rallied with poetry, music, and heart-felt speeches. We do not have to be silent anymore. We can and will be heard. . . . Sure we are proud. Damn proud!

Name Withheld
Weymouth, MA

wmdc again

Dear GCN,

We are writing in response to a letter sent in by Ruth Borenstein of Rhymes Records.

We'd like to clear up a few misunderstandings. First of all, Womofyre did not initiate these ongoing discussions in the media, as her letter implies. Our original statement was distributed only in our local community. It was WMDC who publicly attacked us in the national gay and wimmin's media. We are now simply defending ourselves.

We have the right to speak out in our community if we feel something unfair is happening, and that's exactly what we did. We made that statement because so many wimmin thought we, or the musicians, were the ones selling records at concerts, and that their purchases benefited their local community. We wanted to make it clear that we're not. Also, we did not agree that WMDC had exclusive rights to Terry Garthwaite's albums.

We never called for a boycott of wimmin's records. We never said WMDC is tyrannical. We simply asked wimmin in our community to buy records from wimmin's retail stores rather than at concerts. If this happened, the money would be equally distributed among wimmin's enterprises; WMDC would make wholesale profit and we would make retail profit. As it is right now, they make both.

Womofyre Books is *not* forming alliances with straight male-dominated record stores: we don't know where Ms. Borenstein ever got that idea! We are in contact with some straight stores in our area because other *dykes* work there, and we like to talk about music business with them. By the way, Trish Karlinski doesn't own WMDC. The owner, Betsy York, lives in southern California.

Ms. Borenstein says we don't see ourselves in competition with the male stores. We certainly do! Unfortunately, the system of exclusive territories, which WMDC supports, makes it harder for us. As feminists, we've gone along with the system even though we don't like it; the male stores feel no such compunction. We know *for a fact* that several male stores have crossed territories to buy records at lower prices. These stores carry wimmin's music because there's a large wimmin's community here. They're not blind — they just want to make a profit.

When WMDC comes into our area and sells records retail at a price that is competitive with us, they become, whether they like it or not, part of our competition. Since WMDC buys records wholesale from the labels (which we can't do), they can also undercut our retail price (if they choose to) at concerts. This makes the competition unfair. Since we are compelled under the system to order from WMDC, we can't do anything about it.

Finally, we do feel a discussion is necessary for these issues, but GCN and other journals is not the place for it to happen. We have tried to discuss these problems with WMDC and Olivia Records, but we have been told it's "a dead issue," and that there is nothing to discuss. Hopefully, they will soon change their minds.

We aren't trying to hurt any wimmin's business; we'd just like the same consideration from those who disagree with us.

In struggle,
Womofyre Books
Northampton, MA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

refugees

Dear Community Voices:

Now that Lesbian and Gay Freedom week is over, I thought I would write and share some of my feelings on San Francisco.

I have lived in San Francisco for two years now, and I do love it. The city is beautiful, I like the weather, and the people for the most part are friendly. I've made a lot of good friends here, and I can't foresee moving away. It's a good place to be.

Still, it is not what I had thought, and it certainly is not "Mecca", as many lesbians and gay men seem to think.

All during the parade Sunday, I listened to people talking about how strong we are, how united we are, how much we have accomplished here in the Bay Area. After all, we have an ordinance forbidding discrimination on the basis of sexual orientation, don't we? We have the Castro, we have Polk Street, we have Folsom Street. Our Gay Men's Chorus is nationally known. We have it made, right?

Wrong. San Francisco is not Mecca, it's not perfect, it's not really very good, it's not anything. San Francisco is just the country's biggest closet. It's a city, to be sure, and there are stores and shops and restaurants that cater to the gay population, and we can go many places at night (especially if we are white men), but it's still a closet. We couldn't deal with being gay and lesbian back in Des Moines and Buffalo and Scarsdale and Amherst, and so we moved here to live happily ensconced in this wonderful queer ghetto.

And it's not even so wonderful here. There is a lot of tension here, a lot of attacks on gay men and lesbians. Rape is very high here, people are assaulted constantly in the parks, on the streets, on the buses. Police assault on gays, blacks, latinos, is very high. Weekends the Mission District turns into a war zone, with the police hassling the latin community relentlessly. There are tensions within the different minority groups, and the tensions are growing.

Even within the "gay community" (as we are assured that there is only one gay community) there are a lot of problems. The gay men's community is incredibly sexist, racist, and classist. The lesbians and the gay men work together on just about nothing. "Gay issues" in San Francisco means "gay business". . . it's not the fact that the Lesbian Chorus has to fight to survive that concerns this community, it's whether Atlas Savings and Loan will get enough money. It's not the bomb threats at the Women's Building that has everyone concerned, it's whether the predominantly white Gay Men's Chorus will get enough money for air fare. Why worry about the May 21st defendants when they might close the Jaguar Bookstore? Heaven forbid.

Carl Wittman, in the *Gay Manifesto*, said: "San Francisco is a refugee camp for homosexuals. We have fled here from every part of the nation, and like refugees elsewhere, we came not because it is so great here, but because it was so bad there. . . . Refugee camps are better than what preceded them, or people would never have come. But they are still enslaving, if only that we are limited to being ourselves there and only there." San Francisco is not the forefront of the gay movement. San Francisco is an occasional glimpse of what it could be like but isn't. It's not Mecca. . . it's just a big comfortable closet that's not as comfortable as we might want to believe.

Dmitri Belser
San Francisco, CA

Design Director

Gay Community News is looking for a Design Director. Graphic Arts skills necessary as well as a commitment to feminism and social change. Low salary plus medical benefits. Address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108 or call (617) 426-4469.

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

Volume 9, Number 2
July 25, 1981
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(617) 426-4469

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JOB OPPORTUNITIES

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HCHS, a licensed mental health ctr sks 2 staff therapists to wrk wth gay/lesbian clients. Master's pref. 2 yrs clinical exp. 40 hr positions. Send resumes to HCHS-Personnel-MH, Suite 855, 80 Boylston, Boston 02116. (5)

PLUMBER, ELECTRICIAN AND CARPENTER needed to help renovate house. Call Jill 426-4469.

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WM grad stud seeks room & board in exchange for chores, etc. Please call Steve at (617) 536-2254. (2)

GCN SPECIALS

CASSETTE RECORDERS NEEDED!

If you have an old cassette recorder (that works!) which you don't use any more, and would be willing to give to GCN for interviews, etc., please send it to us at GCN, 22 Bromfield St., Boston, MA 02108. Thanks!

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

FAN FAN THE TULIP

It's that sweltering time of year again, and there seem to be more swelterers than usual, so we could use another fan or two. If anyone out there wants to fan a faggot or delight a dyke, please give us a call at 426-4469. Ask for Mike.

GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

ORGANIZATIONS

WELLESLEY COLLEGE ALUMS

Yes, there IS lesbianism after Wellesley. Interested in forming Alum Assoc? Meet soon hopefully. (Hi, Mom.) Write "Me!" at GCN Box 437. (2)

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BOYS IN LOVE WITH MEN

You are not alone. Join us. For more information write: NAMBLA, PO Box 174-M, NYC, NY 10018. (9/6)

WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

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GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

United Methodists for Gay And Lesbian Concerns Resurrects!

Write — Affirmation, Box 202 745 Comm Ave, Boston, MA 02215. (50)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymede Society who are forming now Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

in New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Utanlan Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

BOSTON LESBIAN/GAY CATHOLICS Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

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GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

GAY SCIENTISTS, ENGINEERS

Washington Area Gay Scientists, a social organization for men & women in VA, MD, DC, is growing fast. For info: POB 4614, Arlington, VA 22204. (3)

PUBLICATIONS

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Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

FOCUS CONTEST!!

Focus' annual prose contest: \$35.00 prize for best essay, story, or personal history. Focus has first publication rights on all entries submitted. Enclose SASE for return. Contest closes Aug. 7, 1981. Send to Focus, 1151 Mass. Ave., Cambridge, MA 02138. (4)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

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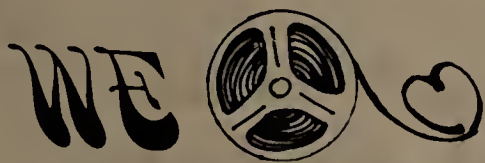
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S.F. Fire

Continued from Page 3
been widely photographed by the media. It was reported to GCN that while the police have allowed the media to enter the apartment to take photographs and have done nothing to stop looting and ransacking of the apartment, they have not allowed the man who lives there to go back in to sort out his belongings. The apartment was in the area of the fire, but was not damaged.

Several of the neighborhood s/m bars have organized the Folsom Street Fire Relief Fund to aid all the victims of the fire, both gay and straight. The bars are collecting clothing as well as holding benefits and soliciting donations. People wishing to help the fire victims can get in touch with the Folsom Street Fire Relief Fund, c/o the 7th Street Firehouse, 356 7th St., San Francisco, CA 94103, or by calling one of the city's leather bars. —filed from Boston

Chicago

Continued from Page 3
probably not a direct pattern," he explained. "However, we should not leave any stone unturned — we should open consistent lines of communication. . . . We already have the contacts with the local beat representatives and the local district commander. We're simply going to make the permanent lines of communication with specific individuals . . . so that should a more serious situation arise in the future, we'll be able to handle it quickly and expeditiously."

—filed from Boston

Scout

Continued from page 1
any private organization, whether it's the Boy Scouts or Catholics or whomever, one also has to face the very important question . . . if we apply the constitution in this area and say that the court can step in and tell us with whom we have to associate, where is that line going to be drawn? Are we going to have someday the court saying that you can't discriminate in terms of who you let in your home?"

Asked why Boy Scout policy specifically excluded homosexuals, Wheeler replied, "there is nowhere where in five or six words it says homosexuals cannot be Boy Scouts, but that policy is one that's inherent in various of the . . . bylaws, in the Scout oath and the Scout laws, under religious tenets, under educational and leadership abilities, and under what the Boy Scouts' definition of morality is."

—filed from Boston

New York is Finally Getting Its Act Together,

Why Mario Cuomo Wants Gay Rights (p.16)

NEW YORK NATIVE

Cancer Hits
the Gay
Community
(p.8)

Homosexual Panic at the Soho News

The Soho News, which has been a leading voice for the gay community in New York City, is facing a crisis. The paper's editor, John... (text continues)

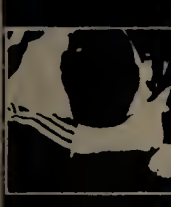


The New Legacy of Allard Lowenstein

by Larry Bush

Allard Lowenstein was a man who lived his life for the gay community. He was a leader, a mentor, and a friend. His death is a great loss to the community. This book tells his story... (text continues)

The '81 March



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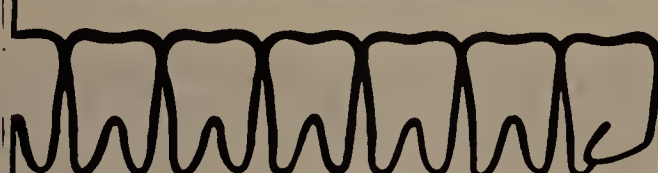
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1981 Lesbian/Gay Pride Marches Stress Unity Against the Right

By Jil Clark

Half a million people marched in celebration of the twelfth anniversary of the Stonewall Rebellion. One hundred brave lesbians and gay men strolled along sidewalks in Memphis, Tennessee. 300,000 and forty floats packed San Francisco's main artery.

Lesbians and gay men proudly took to the streets from Miami to Toronto; in Australia, England and Sweden; in cities that had never before witnessed a lesbian and gay pride march and, elsewhere, in unprecedented numbers.

The theme of "unity"—between people of all colors, between people of different classes, between women and men, and, in some places, between "straight" and gay people—was stressed by speaker after speaker in the South, West, Mid-west and East. A crowd of 1,500 lesbians and gay men of Seattle cheered as Christopher Smith, a march organizer, told them, "This year we have a multi-issue militant, feminist march instead of a gay pride parade because, with Reagan in the White House and the Moral Majority and the Klan on the rise, we must let the right wing know we are going to fight back."

Marilyn Skerbeck, from the Reproductive Rights Alliance, elaborated on this theme. "When the economy gets worse, the right wing gets stronger, and gays and poor minorities are scapegoated for the reduced standard of living."

A Native American woman and a member of the People's Anti-War Mobilization, Radical Women, and the Freedom Socialist Party also spoke.

"Gay, American, and Proud," a group of about fifty people—mostly white men—who describe themselves as "the moral majority of the Gay movement," rallied separately and attacked the multi-issue stance of the other Seattle marchers. "Native American fishing rights and war in El Salvador are not gay issues."

One hundred fifty lesbians and gay men in Des Moines and two hundred fifty in Milwaukee and Durham, North

Carolina, marched for the first time in their cities. Over one hundred brave women and men strolled along the sidewalks of Memphis, their chanting and clapping drawing people out onto their porches to watch in amazement. The Metropolitan Community Church sponsored Tampa, Florida's first march and rally.

Lesbians and gay men of Lafayette, a Louisiana town of 100,000, celebrated the anniversary of Stonewall with a country fair—"The First American Gay Festival of Acadiana." Three hundred people from as far away as Houston, New Orleans, Baton Rouge, Lake Charles, and Alexandria participated in watermelon eating contests, clown-face painting, a comical auction, and "played volley ball between storms," according to Robert Walsh, editor of the *Times of Louisiana Communities*.

"For this festival to happen is quite an accomplishment," said Walsh.

"Most people here are still unknown to their families."

"It took you more courage to come out tonight and today than it took the tens of thousands in New York and the hundreds of thousands in San Francisco," Leonard Matlovich told the one thousand women and men who marched for lesbian and gay pride in 107-degree weather in Phoenix.

The march in Houston was that community's largest so far—35,000 strong—and the fourth largest in the nation. The parade boasted three bands—the Oaklawn Concert Band of Dallas, the Great American Yankee Freedom Band of Los Angeles, and the Montrose Marching Band. The number of gay men in Houston is growing and the risks of coming out are diminishing, according to the *Montrose News*.

1,500 marched in Portland—tripling the size of the parade over last year's. Boston's parade grew by 4,000: police estimated that 12,000 marched. 15,000 marched in Chicago—5,000 more than in 1980—in what *Gay Life* described as "a truly Mid-



western event"; participants came from Indiana, Michigan, Wisconsin, Iowa, Ohio, as well as all parts of Illinois.

Chicago parade organizers gave awards to businesses which entered floats in the parade, as well as to organizations and individuals. Participants aimed to best express the theme of the celebration: "If You've Nothing to Hide, You've Nothing to Lose." "Best All-around" honors were presented to the Seahorse II Cabaret of South Bend, Indiana—a third-time winner. The Dignity/Chicago contingent received the "Best Organization" award. Special recognition was also given to a Lesbian Community Center and to a teacher who paraded in a cardboard closet, urging passage of gay rights legislation. The Windy City Gay Chorus performed "Stout Hearted Men" and other songs at the rally following the parade.

In nearby Ann Arbor, three hundred lesbians and gay men marched and an additional 1500 celebrated the city's eleventh Pride Week, attending theatre and dance events and workshops, talent nights, musical performances, pot lucks and canoe trips.



View from Mayor Dianne Feinstein's balcony of the 300,000 lesbians and gay men who marched in "Front Line of Freedom" in San Francisco on June 28, 1981.



Marching up Fifth Avenue in New York.



Pat Bramlett

A column of 50,000 stretched half the length of Manhattan on the anniversary of the Stonewall Rebellion in the city "where it all began."

75,000 people flowed for two miles along Santa Monica Boulevard in Los Angeles. Applause from those on the sidelines was loudest for a contingent of parents of gays.

One thousand gay men and about 70 lesbians marched through torrential rain in Minneapolis. Miss Bette (Don Wilson) and the Harlettes, the Out and About Theatre, and others entertained the crowd of 2,000 at a block party which was also part of their Pride Week activities.

In downtown San Diego, 250 lesbians held the 2nd annual Lesbian Solidarity Rally and March. The purpose of the march, according to organizer Kathy Moore, was to "bring the lesbian community together and reinforce our identity. We also want to remind the media and the straight world of our presence and our issues, which are often overshadowed by the prominence given to gay men." Speakers focused on the "rise of the right" and on feminists fighting the oppression of people of color.

In Sacramento, the city's third annual Gay Pride March drew about four hundred people—a crowd smaller by far than those that gathered at the state capital two years ago, to support the introduction of gay rights bills into the State Assembly and Senate. The Sunday march, along otherwise nearly deserted streets alongside the Capitol, culminated with a rally on the Capitol Lawn.

Art Agnos, Assembly person from San Francisco and the author of legislation that would prohibit discrimination on the basis of sexual preference, addressed the Sacramento gathering. Peace and equality, said Agnos, "won't happen until all American and Californians realize that gays are like everyone else. They're a normal, stable and healthy element of society."

Agnos said that anti-homosexual prejudice is stronger than ever, but added that he will continue to introduce AB 1—a gay rights bill—every year "no matter who opposes it, until it is law, and gays have a right to a decent living like everyone else."

Under pink, purple, yellow and black balloons, Washington, DC mayor Marion Barry addressed a rally of 11,000 marchers in that city, advising them to "let people know you will support your friends and punish your enemies. That's how this works."

The mayor added that this city "has the strongest human rights law in America and I'm going to make sure that it is enforced."

Some people in the crowd challenged the effectiveness of the law in protecting lesbians and gay men. "What about Equus?" a voice rang out, reminding other festival participants of the June 13 incident in which two men threw tear gas into a crowded gay male bar in southeast Washington, DC (see GCN Vol. 8, No. 49).

Elsewhere in the country, some state and city officials turned down invitations to attend Pride Week events. In Tampa reporters asked City Councilperson Tom Vann whether he had received an invitation to the rally there. "I threw it in the garbage," he replied, "And you can quote me on that." State Senator Pat Frank, who was to receive an award at the rally

from the Florida Task Force for being an outstanding representative, turned down her invitation to attend, saying she was too busy. State Representative George Sheldon said he would have gone but had to be out of town.

"There's always a hesitancy," Sheldon told the Tampa Tribune.

"Homosexuals are a minority group right now and it's no longer in vogue to hate blacks. They [lesbians and gay men] have kind of filled that void, but it will change."

Durham's parade and rally was organized as much in response to the queerbashings at Little River this Spring (see GCN Vol. 8, No. 40) as in commemoration of the Stonewall riots, according to organizer David Ransom. Local activist Allan Troxler described the march as "a funny little event . . . because not many people are around town on Saturday. I think marches are a form [of political action] that evolved somewhere else—in big cities. Here, we just kind of marched by the Post Office, the Public Library and the fire station and turned the corner of the square and marched back again."

Troxler remarked that he was relieved that the marchers were not all white people. "The urge to keep reaching across the racial gulf" was foremost in the hearts of many marchers, he said.

"By the end of the parade, Troxler added, a lot of the black people [watching] had sort of gotten into it. Later, quite a few spectators crossed the street to the rally and listened to the speakers—particularly to the black people who were speakers Two black men standing on the edge of the rally with their arms over each others' shoulders were kind of smiling—out of acceptance, I think."

In Memphis, people reacted with "curiosity" and "amazement" to the little parade as it progressed down a main street through the center of town and out into a residential area, according to Rick Sullivan, an editor of *Gaze*.

"Mostly people just looked. Some of them gave in and waved. Several just applauded . . . Memphis doesn't have many parades in the summer."

Sullivan said that he had expected an even smaller turnout in light of the "tremendous risk" that lesbians and



Entertainment interpreted for the hearing impaired at "Our Day Out" in Durham.

Susan Deaton

Lesbian & Gay Pride '81

Continued from Page 9

gay men take in coming out in Tennessee. He added, "I was impressed by their courage. There were T.V. cameras, but, as they panned the march, I didn't see anyone turning away—although several people came in masks."

Some youths yelled obscenities outside the homes of some of the parade participants later that night, Sullivan said, "but the police chased them and made them apologize."

A woman in Des Moines became a victim of anti-gay violence when she attempted to silence a group of men yelling, "Faggot!" at the marchers,



The Gay Paper is displayed at a booth at a Pride Week fair in Baltimore.



Placards from the Lesbian Herstory Archives hover above the crowd as 50,000 move out from Sheridan Square in New York City.

according to Linda Gaines. Another organizer told GCN that lesbians and gay men marching in Des Moines were "especially incredible" in light of the fact that Iowa is the home of Senator Roger Jepsen, sponsor of the Family Protection Act, one provision of which would prevent the use of federal money for legal action to "promote a homosexual lifestyle." Rich Eychaner, in his keynote address to the rally, said the bill would "tyrannize minorities" and "set women's rights back at least a generation," and he challenged Jepsen to debate the bill.



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The Sixth International Conference of Gay and Lesbian Jews



By Susan Haverson

I decided to go to the 6th International Conference of Gay and Lesbian Jews because it was a good excuse to visit old friends in Philly and because I'd been getting more interested in my Jewish identity. Seeing *Holocaust* on TV, after which I cried every night, brought home to me that all those awful things happened to lots of assimilated people like me; assimilation wouldn't save me if it happened again here. I began watching everything I could find about Jews with a dedication previously reserved for gay programs.

I began to notice advertisements for Am Tikva, Boston's lesbian/gay Jewish organization — though I never went, partly because I prefer to use my energy in women's groups, and partly because Judaism for me is generally more cultural than spiritual.

Jewish lesbian space doesn't exist on a large scale in Boston, and the anti-Semitism that surfaces occasionally in D.O.B., the mostly Christian organization on which I depend for support and socializing, saddens me. For instance, during a lull in discussion, somebody said, "How do you tell the difference between a Jew and a pizza? The Jew screams when you put it in the oven." People laughed. I was the only one who spoke up in anger.

My first surprise at the conference was the disappointingly small number of women who showed up. Ed Traitman, Philadelphia Steering Committee member, said 21 percent of the 225 participants were lesbians. Even so, it was not uncommon for a coed workshop involving 20 or 25 people to include just a couple of women.

Like the other women I spoke to, I was uncomfortable with the

blatant sexuality some of the men expressed in public. Especially during our boat trip, I resented the distraction of men folded into one another or kissing intimately. I wouldn't have thought it OK if they were female, either.

One woman told of a workshop in which the facilitator encouraged touching and allowed it to progress along sexual lines.

He insisted that she participate more than she wished. She ran out crying, and noted that the one other female participant was upset, too. In another workshop, facilitator Bobbi Furer had us visualize and compare animals coming (pardon the pun) out of vaginas and penises. She said that if we had trouble picturing the penis, we would have a "demonstration," but that this would not be arranged for the vagina. She laughed when participants of both sexes complained about her sexism.

The other visualization material also emphasized a female-male split and showed a Freudian influence. Discussion, while sometimes forced, did indicate how caught in stereotypical ideas many of us still are.

Unfortunately, the self-discovery portion of the workshop overshadowed the part on transforming negative self-images. We only dealt with transformation in terms of bringing the visualized animals together. I wanted more encouragement and ideas for improving self images (e.g. something analogous to Diane Mariechild's series of positive statements that one repeats to oneself).

I made sure to attend the all-female workshop on women's spirituality led by Rabbi Linda Holtzman. I hoped to further reconcile my Jewish background with being a witch who worships goddesses and celebrates nature. To date, I have found only one concrete aid — a witchy Passover service created by A Woman's Place in Athol, N.Y.

I was the only self-proclaimed

witch at the workshop. Many women seemed interested in merely degenderizing the liturgy; several seemed wary of making any changes, as if the inclusion of women would make Judaism cease to exist.

As the rabbi pointed out, Judaism grew in reaction against a society with multiple goddesses. No wonder it is so difficult to put the female back into the religion, and move away from the concept of a single god whose omnipotence is without hope of balance by peer influence or informal relations with people.

Focal points of the workshop were the presentations of a heterosexual menstrual prayer and a new ceremony for baby girls corresponding to the traditional one for boys. For a lot of women, such drops of inclusion in traditional Judaism were enough: allegiance to the religion they'd grown up with seemed to outweigh any need to be validated within it. But how many lesbians need a baby ceremony? And how many look forward to the day when "our blood will no longer be needed for atonement and . . . our womb's strength will be directed towards . . . assisting [God] in the deliverance of a full creation"?

However, the traditional Midrashic Lilith story the rabbi shared was delightful. God created Lilith from dust with Adam. She refused to stay with Adam until he agreed to an equal relationship (including sexually). So God made Eve.

The traditional ending is that Lilith lived through the ages to seduce men and kill baby boys, implying that a woman's stand for equality causes much suffering. Judith Plaskow rewrote the story to say that Eve met Lilith one day and realized that, despite their different views, they could work together in sisterhood.

I was glad to learn about Rosh Kodesh, a day in each Hebrew month set aside for women-only rest and study in recognition of the tie among women, the Hebrew calendar, and the lunar cycle.

Besides meeting some women

interested in all-female activities, I did find feminist prayers interspersed through this workshop and the religious services that my coven would accept. Emphasis was on the bond among women regardless of the role society put them in. Service leader Debby Shapiro wrote.

"Though it was difficult to do at times,
We have kept our covenant with you.
The covenant that was started through
Sarah, our mother."

However, much of the religious material I encountered was too formal, hierarchical, and patriarchal for me. Words like, "holy," "ruler," "beseech," and "righteous" are unnaturally distant and make me uncomfortable. I disliked "Lord our God," the use of "God" to mean "Goddess," and "Adonai," the male Hebrew God-word, replaced by "Adamas" (mother) in my Passover service. I also do not believe that Jews are "chosen people" or otherwise superior to everyone else; such dangerous thinking breeds bigotry.

During the long Friday religious service, men spoke more than women. The sermon given by Rabbi Holtzman merely balanced out the nighttime speech by author Seymour Kleinberg. The female service leaders were generally referring us to a Xeroxed booklet of material far more relevant and nonsexist than the traditional prayerbook used for much of the service.

The fact that the booklet was consistently called "the supplement," rather than "the Xeroxed (or white) prayerbook," and that women and men leaders did not equally request its use, showed incomplete integration and acceptance of the so-called "supplementary prayers" into the total service. It smacked of tokenism.

More of the male leaders spent their time chanting Hebrew. There was plenty of it included for the traditionalists, with no readily available transliteration for the rest of us.

The Xeroxed book included wonderful contemporary things like A. Labia's poem, "the lights." This excerpt refers to the custom of opening the door during the Passover meal to let prophet Elijah's spirit in:

"in new york city people don't
open their
doors for elijah
they just slide the chains and bolts
off
for five seconds
hoping his spirit won't trip the
burglar
alarm."

Participants described a workshop in which Zionists and assimilationists clashed as a "firecracker." I had always objected to Zionism (the push for a separate all-Jewish state) on grounds it was racist. Yet, after witnessing a deeply moving presentation by Henia Goodman, an Auschwitz survivor, and her daughter, Dovida Ishatova, I wasn't so sure.

For instance, Henia told of being required to play "Happy Birthday" on the piano for an officer who'd just killed her mother. Her fingers became paralyzed so she couldn't play. She was stabbed repeatedly. It was hard to keep a firm non-Zionist stance when she pointed out that, with a Jewish state where people could go for safety, six million would not have died for their Jewishness at Nazi hands.

Overall, the tone of the conference was more conservative than that of most groups I choose to travel in. Many participants were older and fairly closeted, and I gained perspective on their courage and self-discipline involved in their different choices. They are working out situations like custody battles and close nuclear family ties that my young radical friends will probably never have to deal with. They showed more patience and sensitivity to others' needs around their coming out than I.

However, this atmosphere was sometimes difficult to the point of oppressiveness for me. I had worn all my gay pride buttons, assuming the conference would be a

Continued on Page 12

Beginning to Work it Out Asian and Gay

By Henry Jung

A sensitive observer would probably be aware of the rampant homophobia in Chinese-American communities in a rather short time.

The sexual environment of America's Chinatowns is basically dominated by a traditional double-standard male supremacy — for young Chinese men a "yellowized" version of "Saturday Night Fever" atmosphere is quite prevalent. Young men regularly insult each other with "fag," "homo," or "queer" while their adult counterparts use phrases like "see foot gu" (rectum devils), which are derived from the Cantonese vernacular.

As a form of social deviance, male and female homosexuality is regarded as worse than marrying a black person within the traditional Chinese-American value system, though China's long history is replete with homosexual literary characters, Amazon sisterhood myths, boy courtesans and male brothels, similar to other cultures.

The current existence of scattered middle-class Asian-American gay liberation groups and Asian-oriented gay bars (e.g., San Francisco) apparently has done little to dent the popular prejudice

against homosexuality, a prejudice derived from both Chinese and American cultures, though young Chinese-Americans tend to be more tolerant and receptive to gayness.

Since Chinese women are allowed to express their emotions more openly (hugging, kissing, hand-holding, etc.), lesbianism is less suspected, but for Chinese men the code for public behavior is strict. The penalty for exposure as a possible homosexual can range from polite avoidance to violent revulsion.

Yet the common Chinatown male preoccupation with male dominance, kung-fu movie violence and repressed sexual de-sublimation would appear to provide an indication that homophobia may be a conscious or unconscious cover (latent tendency and reaction formation) for unresolved homoerotic feelings (on an intuitive level this homoeroticism may be detected among the various youth clubs, male sports associations, secret societies, *tongs*, junior fraternities and street gangs in Chinese-American communities). This repression is best represented by the Chinese kung-fu movie fantasies (from Taiwan and Hong Kong) so popular with both young



and adult males.

The typical *butch* kung-fu movie hero (handsome, muscular and straight-looking) is constantly engaged on the silver screen in savage hand-to-hand combat, sweaty chained male acts, torturous bondage and discipline scenes and rugged sado-masochistic action (W. B. Key's *Subliminal Seduction* and *Media Sexploitation* can be helpful here).

This vicarious cinematic fantasy projection offers Chinese-American men a sense of pseudo-masculinity and self-empowerment that

is denied them in the course of everyday life, be it the socio-economic or sexual within a white-dominated society.

To make matters worse, the extreme anti-gay stance of the aging right-wing Kuomintang (pro-Taiwan) "bourgeois" party leaders and merchant chiefs of Chinatown is further aggravated by the dogmatic homophobia of their younger Marxist radical rivals (who need allies badly in their "proletarian" class struggle). Unfortunately

these radicals tend to identify homosexuality with the abuses of boy prostitution back in old China. This situation is a sad commentary on the social and political climate in our Chinatowns — thus providing a vigorous challenge to proponents of human liberation. As a workable solution to this dilemma, it would appear that young people would be the best target population to begin the de-mythification of homosexuality and the fostering of healthier attitudes toward human sexuality.



Older Gays Henry's Story

By D. Perry

The study of adult lesbian and gay development has recently established major beachheads on the subject of aging. But it is still largely an unexplored and uncharted territory waiting to be discovered. Three works and one article come to mind which keep us abreast of what's happening in the field: Douglas Kimmel's "Adult Development and Aging: A Gay Perspective" in *The Journal of Social Issues* (1978), *Gay Men — The Sociology of Male Homosexuality* (1979) edited by Martin Levine, and Kimmel's chapter on "Adjustments to Aging Among Gay Men" in *Positively Gay* (1979) edited by Betty Berzon and Robert Leighton. But rarely are we afforded such a poignant, personal glimpse as that provided by Elizabeth Dunker in Carol Stacker's article on "Choosing Lesbian Life at 73," in *The Boston Globe* (February 2, 1981).

Each seeks to prove either statistically or through first-hand experience that older gays and lesbians are not "skid row types," "child molesters," senile or lonely — notwithstanding popular beliefs both within and outside the gay community. In fact the common thread that runs through all this study and research is the remarkable similarity between the prob-

lems and needs of the gay and lesbian elderly and the rest of the elderly community. Their major concerns are still housing, income, transportation, medical care, and the loss of loved ones. Unfortunately, the paradox lies in the different treatment accorded to each group by their respective communities. Our elderly do not receive the same care and attention that the others do. They are forgotten and neglected. Deciphering numbers and figures the way we do is necessary to measure the extent of the problem but there is nothing so powerful as the personal testimony of an aging lesbian or gay man to move us. It is the difference, one might say, between the conceptual and the candid. This is Henry's story, as related to me.

Henry lives alone in a quiet rural community nestled among the hills and valleys of Western Massachusetts. Every mid-day and in the early evening, the village church's carillon can be heard from a great distance. It stands in a very prominent place on a slight rise of the common where several plain, clapboarded houses stand sentinel. Tucked away in one corner is the apartment where Henry resides. He considers himself all at once an historian, researcher, and lecturer. His rent consumes the greater part

of his income, and he worries about the price of butter and gasoline and frets about his younger sister's health. But he is firmly established in this community and after having lived here for over a decade, he wouldn't have it any other way. But he had not always been as fortunate.

"I'll give you some insights into my life but I don't know if I'm giv'n myself more line to hang myself with or...rescue myself with." When I arrived for an interview I was met by a stern, robust, unprepossessing man with close-cropped grey hair and steel-blue eyes. He ushered me in and then he sat in a tall, straight-back chair. Behind him were various bric-a-brac, antique clocks, and shelves of *Poe's Works*, as well as *The History of England*. *Cheever's Short Stories* lay at his feet. Various other mementos from the past embellished his apartment — such as an old, banged-up Zenith radio.

Time, space, and movement temporarily suspended, we were ineluctably drawn into a discussion of his emotions and the experiences which eventually brought him here. At times he was gregarious and Puckish. At others he was serious and grim. But I felt

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Gay/Lesbian Jews

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safe, supportive environment. I was the only person with lots of buttons, and many people looked at me funny or commented that there was "no need to advertise."

When I saw *California Reich*, a movie about the Nazi movement's growth in California, I knew I was supposed to be horrified at the shots of party cakes and Christmas balls decorated with swastikas. Many people were. I was supposed to think how awful it was that Nazism was so ingrained in them. But what hit me most was the humanness we share, the way they order their life around their beliefs as I do around mine. I put double women's symbols on cakes, decorations, and anything else I can find.

Of course, I acknowledge that putting Nazi beliefs into practice would threaten my life in ways that my beliefs wouldn't endanger theirs. But I knew that before the film. The only new thing I learned (if the Nazis filmed are typical) is that they tend to come from institutions like prisons and the military (not surprisingly).

On realizing that workshop topics were being covered on very basic levels (which I should've expected, since there was no average knowledge base for leaders to gear themselves toward), I chose one on an interesting subject I knew little about — genealogy. I discovered the following resources for tracing my roots: *A Dictionary of Jewish Names and Their History* by Ben Zion C. Kaganoff; parents' names written in Hebrew on tombstones; *From Generation to Generation — How to Trace Your Jewish Genealogy and Personal History* by Arthur Kurzweil; *Toledot: The Journal of Jewish Genealogy*; naturalization records traced through court from a relative's naturalization certificate; the Mormon library of films about European Jews who immigrated here; International Tracing Service of Arolsen, West Germany, for information about Holocaust victims and survivors; Philadelphia Jewish Archives Center; and census records, the use of which is explained in Age Search Information from the Government Printing Office.

I was disturbed at the invisibility of gay ancestors in all available resources. At best, we might find someone "never married." Those of us who are not comfortably out in our families, or who conform to society's stereotype of our sex, are all too likely to continue this

legacy.

The workshop on coming out to families was so crowded that the leader severely limited the story-sharing I had hoped for. As an out lesbian not allowed to share my story, I found the rushed workshop rather irrelevant. A man who wasn't out felt there was little room in the structured discussion for people like himself. Still, it was encouraging to note that most of the 45 participants had had successful coming out experiences with their families.

Workshop size limits should have been enforced. Leaders should have asked for participant volunteers to direct small simultaneous discussion groups for at least part of the session. Also, knowing a little about each workshop and/or the leaders' names and credentials (when possible) before registration would have facilitated intelligent choices by participants and planning by conference organizers.

One man exhausted himself fighting the classism, sexism, and racism that surfaced in the Classism and Racism workshop and elsewhere. A sliding scale would have opened up the conference to people with a greater variety of viewpoints.

The conference policy-making body reportedly rushed through and defeated a motion to have a sliding scale. The measure was brought up during a part of the meeting when a lot of participants were preparing to leave.

The conference as a whole helped me deal with an important issue not addressed specifically — internalized anti-Semitism. Getting to know individuals in workshops and enjoying group dances and singalongs — just being in that lesbian and gay Jewish environment — made me feel part of a competent, intelligent, and attractive community. I even started to interpret what I'd seen as negative Jewish traits in a more positive light.

Before the conference, I didn't want a Jewish lover. Jewish potential friends had an automatic strike against them. The fact that I met a beautiful lover in Philadelphia is as much a commentary on what the conference did for my self-image as it is on her special qualities. As my Black and Catholic lovers helped me understand other cultures in a non-threatening way, this woman helped me find the same loving acceptance for Jews and therefore myself. Shalom!

Subscribing and Not Subscribing

By Jonathan Silin

I recently confided in a friend that I was discontinuing my subscription to a popular gay magazine. A writer for this and other publications, he immediately became angered at what he felt was my failure to support a struggling but significant institution of the new gay culture. When I suggested that the politics of the magazine were too conservative and no longer acceptable to me, he countered with an explanation of how some of his own contributions to it dealing with sexuality had been criticized by the editors for being too reactionary for publication. So you see, he contended, it was really a very middle-of-the-road magazine and not so conservative after all.

This conversation underlined for me the fact that, as the lesbian/gay movement grows, we will increasingly be confronted with choices about which cultural, political and even social service institutions to support. As the number of institutions within our community proliferate, especially those of us with limited incomes will be forced by circumstances to

make difficult decisions. The questions raised are as follows: On what basis do I choose from all these worthy causes? How do I identify those institutions that are consistent with my own emerging political analysis?

It would seem that these questions are directly related to my friend's confusions about directional signals within the lesbian/gay movement. What do terms like right, center and left mean within the current lesbian/gay scene? Specifically, how do issues related to sexuality like cross-generational sex, S/M and transvestism fit into the political spectrum? Are they issues on the cutting edge of the movement, as some would hold, or are they merely indicative of self-imposed oppression from which we have not yet emerged, as others have claimed?

There are three key ideas in the current neo-Marxist critique of educational institutions (Michael Apple, *Ideology and Curriculum*) that might serve equally well in critiquing a broad range of phenomena within the gay world. First, is the understanding that society consists of a series of competing

interest groups. This is to recognize that economic and cultural capital is differentially distributed within our society. We do not all seek to define our lives, to make our mark, if you will, with the same powers of influence and control.

Second, and finding its origins in the Frankfurt School of Critical Theory, is the idea that cultural meanings are a form of domination as potent, if not more potent, than economic domination. Without an understanding of how cultural meanings support and reproduce material oppression, we can not see the complexity of the issues we are faced with.

Third, is the concept of *relational thinking*. By this I mean the ability and consistency to make connections among the various spheres of our lived experience, connections that allow for the multiple levels of meaning embedded in subjective experiences and structures to emerge without denying basic patterns and themes.

How does all this relate to individual gay men and lesbian women? It seems to me that as members of an oppressed minor-

ity, we must pay special attention to how meaning is defined both at the macro level of broad-based social institutions and at the micro level of our own liberation movement. Institutions and group affiliations legitimize our existence — witness the growth of gay/lesbian consciousness since Stonewall. They allow us to identify with others, and it is the affirmation of this collective identity and will to power that permits us, as lesbian and gay people, to enter the mainstream of history.

Cultural institutions, such as *Christopher Street* and *The Advocate*, serve a legitimizing function as they reflect the experience of a particular segment of the gay community. In this sense, they help to increase communication and understanding. They allow people to see their lives represented in an objectified, public manner. By decreasing the sense of individual isolation, by providing public recognition and sanction, they serve an important role for their readerships.

However, if an institution simply promotes understanding and does not foster critical reflection

on experience, it only reinforces the political, economic and ideological status quo. Institutions that do not give people tools to reflect critically on their experience, to analyze what interest groups are served by the dominant meanings given to their lives within society, and to think relationally, work to conserve the world as it is. Acceptance of the system as is, participation in its values through the promotion of the individual good life, the individual consumer, deflects energy and dulls the ability to critique basic social structures.

This is confirmed in a most explicit fashion by the market that publications like *Christopher Street* and *The Advocate* seek to attract — upper middle class gay men with large amounts of "disposable" income. These are people, needless to say, who have achieved success within the dominant culture. They have a world to protect and to advance. One, unfortunately, that does not include most of the population. A world, in fact, that works through the exclusion of the majority and

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Odyssey of a Unicorn

By Nancy Walker

On June 27, just as my sother (significant other) and I were getting our act together for our trip to New York's Gay Pride extravaganza, our apartment buzzer intruded harshly upon our happily expectant mood. It was the mailperson with certified mail for Nancy Walker. My spirits sank because I knew what it was: I had been woefully anticipating this piece of information ever since "Proposition 2½," a tax reducing proposal, had been passed.

The city of Boston, run by a mayor and city council who are constantly at each other's throats, was using Proposition 2½ like a machete, cutting off all kinds of personnel, the lower paid, the more likely to be axed. I was a civil service clerk in the supposedly "permanent" employ of the city of Boston. I was very lowly paid and had little seniority. I could read the handwriting on the wall.

Not being one to keep serious matters secret, I began harassing my boss about the state of my career. He said, "Don't worry." I said, "You don't love me any more." He said, "Huh?!!!" "If you loved me, you'd do something."

This conversation was not as crazy as it seems. "Jack," my boss, hero of a Unicorn saga of almost a year ago, is gay. It took us six months to break open the closet door and greet each other as family, but once that introduction was accomplished, we became close friends, not because we were a pair of lavender lilies in an onion patch, clinging together in mutual support against our mutual oppressors (things really aren't that way at all, as it happens), but because we really liked each other.

Jack made it abundantly clear on many occasions, to me and to anyone else who would listen, that I was absolutely necessary to his health, education and welfare. I therefore assumed that the prospect of losing me to the Proposition 2½ massacre should strike at least as much terror into his heart as into mine. When he said, "Don't worry," I began to worry more than I would have worried if he had said, "Worry!"

Jack said, "You'll be all right." "How do you know?" I asked, thinking that I was asking a reasonable question. Jack never gave me the kind of empirical answer I needed. I need solid information: facts, figures and at least three alternative plans of action. It is essential for me to have somewhere to go when the flood comes.

Henry

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as though he was revealing to me the mysteries of his soul.

Henry was born in Dixfield, Maine in 1907. He was the second son of a French-Canadian immigrant. His grandfather was a well-to-do grocer who traveled up and down the New England coast. By virtue of his family connections and Yankee ingenuity he was able to accumulate a fortune. For a while, Henry's parents toiled in the wood mills to make ends meet, but upon his grandfather's death the family acquired enough money to purchase a lakeside lodge nearby and live comfortably. Not long afterwards Henry was singled out for his exceptional scholarship and was sent to high school in Portland, where the family eventually moved.

His first sexual experience (age 12), beyond the earlier sexual play with his younger brother Robert, was with his cousins John and Gordon. He eventually lost contact with Gordon but both John, a star high school swimmer, and his brother died shortly thereafter of rheumatic fever. Precocious, he was eventually sent to the University of California where he entered another development period — trying to reconcile image with sex-

I would like to be Noah, given advance warnings about the coming rains so I could build my ark. What good would it have done Noah if God had said, "Don't worry." I merely wanted to know when I should begin building my ark. Jack couldn't see it that way.

He gave some indications, subtle, but none the less perceptible, of being exasperated with me. After all, he knew what he knew of the political maneuvering in Boston, and he couldn't cite chapter and verse because the "system" doesn't work that way.

On the other hand, I could not get inside his head to find some comfort there, so I was quite unnerved and anticipated the worst, based on logic and the daily news that bombarded me from all quarters.

Jack's budget for the 1982 fiscal year came through with nothing in it but his salary and \$250 for office supplies. I had been eliminated, but he still maintained that something could be "worked out." My blood pressure went on climbing and I was spending increasing periods of time enthroned in the bathroom, trying to draw up blueprints for my ark with insufficient information and unreliable weather reports.

Meanwhile, during this time of uncertainty and acute mental anguish, Gay Pride celebrations were taking place, and our annual wavering about going to New York for the march was acted out against the backdrop of the job crisis. My sother and I finally decided to go and we invited Jack and another friend, Sheri, to go with us.

So, when the postperson arrived with the expensively certified letter (the packet cost the city \$1.87), I knew before looking what the grim message would be. And it was what I thought it was. I was to be terminated as of July 1. In the regular mail, however, was another letter saying that oops, they didn't mean as of July 1, they meant as of July 15. You see how well the city does its work.

Whatever enthusiasm I had for the trip to New York curdled on contact with the mail, and my immediate impulse was to call off the Big Apple venture. But I couldn't do that to Jack and Sheri, so I told my sother not to mention the mail to them and just try to make the best of it, which we did until Jack, in his bouncy, optimistic way, said, "See, you didn't get a 'pink slip' yesterday, did you?" "No, I got it today instead," I blurted out, and asked him not to dwell

quality. He dated women and studied hard but apparently didn't form any emotional attachments to either.

In 1929 (age 22), he met and fell in love with Ted. When Ted's parents separated he went out on his own. While Ted was reckless and free-spirited, Henry was quiet and reserved. From the beginning the relationship seemed to be consecrated, especially when, after Henry's father's death they would look after the lakeside lodge. They would spend the happier moments of their lives here by the fireside, near the salt marshes, listening to the crickets and the terns. They would spend endless hours discussing their plans for the future. (Henry shares with me now a photograph of Ted, a lithe, athletic, handsome man, waving and smiling from a wharf.) Henry's family, however, would encounter financial difficulties and the lakeside lodge would be wrested from their dreams.

They took up residence in Newton Falls and Brookline, Massachusetts in the mid-1930s, where they set up an antique business. Within a year they became a familiar couple within Boston's homosexual milieu. They would frequent the most run-of-the-mill

on the dismal subject over the weekend. There would be time for some action, I hoped, as soon as we got back to work.

The next week was full of frenzied running back and forth and telephoning to the personnel department which seems to be composed of equal parts of venom, stupidity and callousness. By the end of the work week (which was Thursday, July 2, Friday having been declared a holiday in honor of July 4 which had the poor taste to fall on a Saturday this year), I had been given reason to believe, in terms comprehensible to me, that my letter of termination would be rescinded.

Hot Dog! It really seemed as if the world was not going to come to an end. I tabled the drawings for the ark and settled, temporarily, for an umbrella. My sother, who cannot bear to see me suffer, was greatly relieved, so we decided that we would go out to one of the local restaurants on Friday to celebrate with a soup and salad, all-you-can-eat lunch.

Friday dawned, sunny and hot. We lazed about the apartment, savoring the idea of a day off and our luncheon spree. When we went downstairs we were greeted by our first-floor neighbor who,

in a flurry of excitement, asked us if we had gotten our rent increase yet. My heart sank as my blood pressure rose. We opened our mail box and there it was, the lovely little announcement from the landlord of his growing wealth and our impending poverty.

I opened my umbrella. "Cocky-Locky the sky is falling." We had been given a hike of \$175 a month. It was a disaster, and we were instructed to let the landlord know by July 15 whether we would stay or go. How the hell can we get the ark built and floating in time for this one, I wonder, and feel no appetite at all for the lovely lunch we had promised ourselves.

We did go to lunch, but the restaurant lucked-out that day. Very little could we eat, and less enjoy. I still had no official word of my not being fired, and now this. It was all too much.

My sother and I have worked very, very hard over the years and the harder we work the worse-off we seem to be. We had both naively bought the American dream that if you are industrious, you will succeed. We have been industrious, and we have succeeded in being pushed out of our home because we cannot afford the rent

raise or the price of the condo our apartment will become.

Our apartment is precious to me because of its unique combination of access to all the joys of the city, safety and quiet. Without quiet I would go literally mad. But we do not have any choice about leaving, and I am made sick by choicelessness.

Jack, smart fellow that he is, recently bought an income-producing property in the city, and he is set for life by that one crucial move. Because the circumstances of my life are what they are, I don't expect to achieve what Jack has achieved, but I do want to suggest that you, dear reader, look after your own financial well-being and prepare yourself an appropriate ark for the day when it starts pouring in your life.

As I write this, it is still not July 15, but by the time you read it, the dreadful date will have passed. I don't know what we will do about our home in the immediate future, but I do know that we will have to acquire a great deal of money. Money, unfortunately, is the power of choice and the primary material from which arks are made. We, as gays, cannot afford to go blissfully on without it.



Wallflower Order is back in town for six performances! July 17-19 and 24-26. All shows at 8:00 p.m. at First Congregational Church, 11 Garden Street, Cambridge. For more information call (617)547-1378. Dancers are (clockwise from the top) Nina Fichter, Laurel Near, Pamela Gray, Krissy Keefer, Lyn Neeley. See GCN Vol. 8, No. 23 for an interview with Wallflower.

bars and the most extraordinary hotels to meet clients and acquaintances. Their itinerary rarely varied; undeterred, they hardly noticed that things were not going very well for the both of them.

They would saunter into the finest hotels and homes of Boston. (He recalls the gilded corridors, marble stairways, velvet, crystal, and mahogany.) At the Copley, Luigi, the waiter at the Merry-Go-Round Bar would motion with a tilt of his head a potential customer — "the sporty type over there" — and they would proceed to laugh and whisper with the gentleman over French 75s and oyster stew. Occasionally, Henry would ride down to South Station where he would consort with the cabdrivers. There was the Napoleon Club during the evening with its "elegant" clientele, where Ted and Henry met Louis of *Women's Wear Daily* who took them on a whirlwind tour of New York City. An occasional excursion down to the Silver Dollar Bar might round off the evening. Or even a moonlight promenade in the Fenway Rose Garden.

After another year, Ted succumbed to alcoholism and drug abuse. A respiratory illness also surfaced, leaving him further de-

bilitated.

They unhappily separated after Ted's mother sent him to Mexico and the Caribbean for a convalescence. But he would not survive for more than a few months. He died in his early thirties — "lesion of the heart," Henry called it. A week or so passed and Henry was discovered wandering around aimlessly in the lobby of the Copley, grieved and distraught over the loss of his friend and lover. He stayed temporarily with a friend in New York City but eventually he was signed into the Glenside Hospital in Jamaica Plains near Boston. Diagnosed as a manic-depressive, he was treated with massive doses of lithium, and "hydrotherapy." To "cure" him of his homosexuality he was also subjected to what was current medical practice — shock treatments. His "deviant sexual behavior" was disclosed to his mother, over his strenuous objections, by one of his physicians. Another encouraged him to accept himself and the positive aspects of his lifestyle. But his mother died in 1950 without having spoken a word about it to him. He returned a man not withered by age but strengthened by his tribulations.

He has now been involved with

Walter, a married accountant in Maine, for the past eleven years and has kept up an intimate friendship with Bob, a horticulturalist in Connecticut, for twenty-eight years. He is content with his life and feels that his troubled past has enabled him to better appreciate what he now has. Nowadays, he and his friends talk about antiques, the Boston Flower Show, grocery bills, and church matters. But they are all secret sharers of a private happiness. They know they are different and special, and they would not give that away for anything else. Being old doesn't bother Henry either. Being old, in fact, has taught him patience and forbearance with what other people say about him. Because he knows

"Something remains for us to do or dare."

Even the oldest tree some fruit must bear; . . .

For age is an opportunity no less

Than youth itself, though in another dress,

And as the evening twilight fades away

The sky is filled with stars invisible by day."

Queerbashing is an Act of Terrorism

By Albert D. Alessi

"I was just trying to do a good job for the city."—Dan White, commenting on his assassination of Harvey Milk and George Moscone.

The incidence of violent attacks on gay men and lesbians has increased dramatically in recent years and has transformed such violence into a major shared concern for our whole community. These attacks appear even more ominous when we perceive their relationship to the current anti-gay backlash sweeping the country. The connection between homophobic violence and this backlash seems obvious enough—for example, after Anita Bryant's much-publicized campaign in Dade County, Florida, the frequency of such crimes rose significantly throughout the nation, and in the year since the TV broadcast of *Gay Power/Gay Politics* violent attacks on lesbians and gay men in San Francisco have risen by an incredible 400% according to the Committee United Against Violence. But although it's easy to see how such anti-gay propaganda directly provokes "queerbashers," the complicity of other social and political institutions in this violence is rarely examined. The courts, the police, the media, the psychiatric establishment, as well as right-wing groups all play important roles in creating conditions that promote homophobic violence. Consequently, understanding how such violence fits into the overall scheme of sexist oppression requires both an analysis of the social conditions in which queerbashing flourishes and an identification of the institutions and practices that help create these conditions by excusing, distorting, and legitimating such violence.

We must begin by recognizing that as gay men and lesbians we are the targets of a complex system of terrorism deployed throughout society and sustained by a conjunction of forces. In this context, terrorism refers to the function of all the coercive practices and threats that deprive us of our rights and reduce the majority of us to being literally a community-

in-hiding. This doesn't imply that all aspects of our oppression originate from a common conspiratorial center, but rather that all the various tactics of oppression intersect and reinforce each other so that we generally experience an omnipresent hostile threat limiting our actions and our freedom. A good example of such reinforcement is the continuous cooperation of the psychiatric establishment with the judicial system in their common terrorizing of "homosexual offenders." To understand the kind of vigilante terrorism represented by queerbashing we must first identify those forms of terrorism that are institutionalized by the social order.

The continued criminal status of homosexual relationships in many states, violent police assaults on baths, bars, parks, and movie houses, political witch-hunts against boy-lovers, judicial crack-downs on papers such as *The Body Politic*, increased use of police entrapment tactics, as well as the imprisonment of thousands of gay men for non-coercive consensual sex with minors all constitute acts of official state terrorism on our community. Even though only a minority of gay people may be directly victimized by such operations, these coercive interventions threaten all of us by defining our common situation as that of "sexual dissidents" and reminding us that our relative freedom depends solely on the tolerance allowed us by a hostile power structure.

In many places where state terrorism is widespread (such as the neo-fascist countries in Central and South America), vigilante terrorism also usually develops against oppressed groups and serves to reinforce police operations. Such indiscriminate violence directed against oppressed groups amplifies the effects of state terror and thus enables the police apparatus to operate with maximum efficiency and minimum effort. Highly-centralized dictatorial regimes are able to orchestrate such vigilante terrorism directly, but in our society where the power

centers are dispersed on many levels, more subtle and complex collusions are necessary to link vigilante terrorism with officially sanctioned oppression. Instead of directly instigating homophobic violence, our socio-political system usually promotes such violence by more indirect means that are no less effective. Judicial lenience towards queerbashers (such as a February, 1980 ruling in New York City in which the convicted murderer of a gay man received 5 years probation instead of a jail sentence), media distortions of such crimes, psychiatric white-washing of homophobic violence by "blaming the victim" (popularized by fashionable "sex-experts" such as Dr. Robert Stoller), and the militant queer-hating marketed by right-wing groups all contribute to the conditions that promote queerbashing and police terrorism by distorting the public's perception of the seriousness of homophobic violence.

The very fact that the police and judicial systems continue to terrorize gay people with mass arrests, raids, witch-hunts, and crackdowns legitimates such oppressive practices in the eyes of the public and characterizes such actions as defensive operations against an insidious social threat. Such officially sanctioned persecutions can be expected to evoke a response from those segments of the public eager to find scapegoats for their aggression. Propaganda networks, such as the Moral Majority, circulate terrorist ideology that targets lesbians and gays as enemies requiring militant action by the public—even imprisonment and execution—and the police apparatus offers examples of the types of terrorist interventions that can be deployed against us. In effect, reactionary politico-religious groups provide the inspiration and the police provide the models for the vigilante attacks queerbashers unleash on our community. We can see these attacks as rituals of persecution—as ceremonial punishments that enact the judgments of the homophobic New Right and

mimic the tactics of police terrorism.

But queerbashers, like all vigilante terrorists, serve another important function by diverting attention away from the violence of state terrorism. In becoming the criminal symbols of anti-gay hostility, queerbashers function as scapegoats on whom liberals can heap scorn and, thus, display their "humanistic" credentials. By focusing on queerbashers as being mentally ill, the media, politicians and the general public can easily avoid any recognition of the role state terrorism plays in promoting and benefiting from this type of vigilante violence.

Having examined the connections between queerbashing and the institutions that sustain state terrorism against gay people, we can focus on some situations that illustrate these connections. Recent events in San Francisco provide a chilling example of this ominous relationship. The assassination of Harvey Milk and George Moscone in 1978 and the subsequent lenient verdict received by Dan White shocked and angered the gay and lesbian community in that city and across the nation. Although this act of vigilante violence was characterized by the D.A.'s office and the media as simply being an expression of White's "disturbed mental state," the relationship between the murders, the verdict, and reactionary anti-gay forces in San Francisco must be considered in order to grasp the full significance of these crimes.

In an investigative report in the Oct. 29, 1979 issue of *Inquiry* magazine, Warren Hinckle details the disturbing connections linking the murders with the right-wing political movement White represented within the police force, and the widespread anti-gay violence in the city. Using information supplied in part by a former undersheriff of San Francisco named James Denman, Hinckle presents evidence that the feasibility of assassinating Mayor Moscone had been discussed by reactionary police officers within the department prior to the assassinations! After the murders, ex-cop Dan White became something of a "hero" to these cops according to Denman. Yet, the prosecutor in White's trial adamantly refused to explore the connection between anti-gay/anti-liberal police attitudes and White's state of mind. Instead he concentrated on the notion that White's inordinate consumption of sugar was the motivating factor in these murders. Although this "Twinkie defense" has become notorious since the trial, few realize that this absurd pop-psychology explanation was a tactical maneuver designed to cover up the political and anti-gay aspects involved. By reducing the murderer's motivations to a question of blood-sugar levels and psychological stress, the political nature of these crimes was effectively disguised and the D.A.'s office avoided the possibility of an even wider political scandal.

Hinckle notes that although San Francisco papers had traced connections between the city's tradition of liberalism and the mass-suicide of Jim Jones' followers in Guyana that occurred a week prior to the assassinations, no attempts were made in the media to link White's actions with the reactionary backlash allied with him since his 1977 campaign for a seat on the board of supervisors. But Denman commented that rather than seeing White's act simply as the act of an individual, he had begun to perceive it as "a political act in a political movement." Hinckle recounts how White had used violence as a political tool on previous occasions, specifically in his 1977 campaign when he hired a street

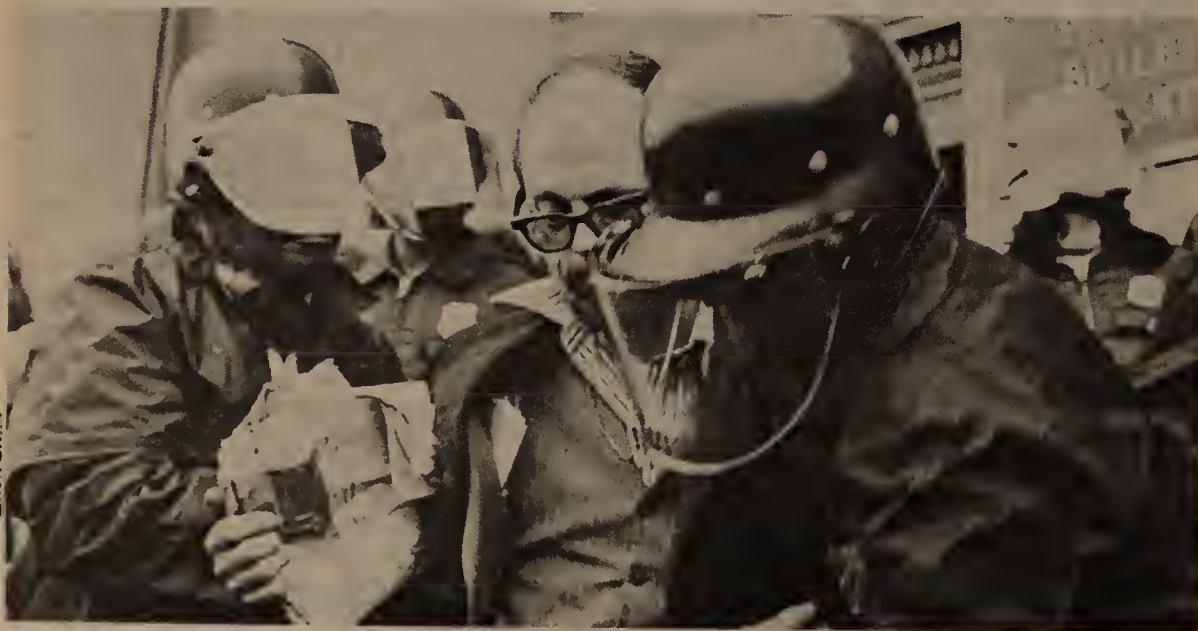
gang to act as political vigilantes by disrupting speeches of rival candidates and terrorizing their supporters. When questioned about his promotion of such terrorist tactics, White admitted the possible violent consequences yet refused to disassociate himself from the vigilantes.

This situation links all the elements of right-wing political action, police involvement, media distortions, and vigilante terrorism with an act of homophobic violence done by a man who had associations with all these elements. This whole episode, especially the token punishment White received, could only contribute to the social climate promoting queerbashing since the most famous "queerbasher" in San Francisco's history had virtually been exonerated in the eyes of the public.

As would be expected, in the two years since the verdict was announced, queerbashing in San Francisco has continued to rise dramatically. The Moral Majority continues to preach the message that the city is endangered by its liberalism and decadence rather than its rampant vigilante terrorism. Now, the national media has begun to parrot this line, as vividly illustrated by the CBS "docu-drama" *Gay Power/Gay Politics*. This show was a classic example of the deliberate distortion of the significance of homophobic violence and police oppression. The program avoided any coverage of the power structure in San Francisco, the anti-gay backlash, the lesbian community, or the wave of violence against gay men and lesbians. Instead, it sensationalized the gay-male subculture, portrayed it as a menace threatening the good folk of the city, and focused on the ominous imagery of the leather scene as the emblems of our general lifestyle. In effect, the violence and oppression gay people experience was erased from view and replaced with a gaudy spectacle of all the theatrical signs of gay s/m violence.

These strategic distortions obviously convinced many San Franciscans where the danger lies since violent attacks on gay men and lesbians rose 400% in the months immediately following the broadcast. And, since the January '81 kickoff of the Rev. Zone's city-wide offensive against gay people, such attacks have increased by another 30%. The importance of these blatant lies and myths cannot be overlooked, because in a situation determined by state and vigilante terrorism any attempt to distort and de-emphasize the significance of homophobic violence or deny our status as victims only serves to support and promote such violence.

The tactics and strategies which enable state terrorism and vigilante terrorism to intersect in their common oppression of lesbians and gay men are just beginning to be analyzed by activists. The case of San Francisco suggests that such analyses should be a priority for our movement since developments there may be a herald of future developments nationally. An oppressive sexist society such as ours traditionally hides the violence necessary to maintain the status quo while amplifying the threat of violence posed by its opponents. It is the refusal of the middle-class to see its own institutionalized violence that is the greatest obstacle to eliminating queerbashing from American life. At this stage in the struggle against such violence, concrete strategies for defending ourselves and our community are the first priority, but we must simultaneously develop analyses to counter the lies and distortions imposed on us and reveal homophobic violence as part of the general system of terrorism that imprisons us all.



Ellen Shub

Subscribing

Continued from Page 12

relies on the same oppressive meanings to which we ourselves have been so subject over the years.

What is clear is that institutions exist within specific historical contexts. They have political impact and meaning whether or not this is explicit and regardless of the individual good intentions of their participants. Institutions, just as individuals, develop an interpretive framework—a knowledge interest—that informs their content and process.

As a participant in the Los Angeles conference that created NOLAG, I am well aware of how political rhetoric can mystify basic issues. But I am also aware of how a cogent analysis of the way in

which economic and political forces interrelate is essential to dealing with the problems that face lesbian and gay activists today.

At the core of our movement there must be a resistance to allowing others to define meaning for us. We can do this, in part, by reclaiming our history, by collecting and collating our cultural artifacts in libraries and resource centers. We also do this by doubting and questioning at every turn the common sense understandings which permeate our daily interactions with others. It is indeed the very acceptance of the taken-for-granted world by many of our institutions which should make us suspicious of them.

As an outsider, I need to take an

interrogative stance toward my being a gay person. I want and will demand cultural and political institutions which do the same. Institutions whose purposes go beyond communication and understanding. Institutions, as they develop their critical analysis, can foster reflection and change. Moments of confusion and disorder, such as those we are now experiencing within the movement, often have the positive effect of allowing old structures of meaning to become visible and legible and new ones to appear. It is only then that we will have the possibility, if we choose to grasp it, of attempting to inscribe our own meanings into the text of cultural history.

Calendar

weekly events

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Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball 266-2147; running 825-0181; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

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sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Merk 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA, 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

coming events

july 18 sat

Boston, MA — BAGLY, the lesbian and gay youth group, will go to Paragon Park, Nantasket Beach. Info: Hotline 426-9371 (M-F, 6 pm-midnight) or BAGLY (Boston Alliance of Gay and Lesbian Youth) 338-9472 (esp. Wed. eves). (Also see regular weekly BAGLY listings above under Wednesday and Saturdays).

19 sun

Boston, MA — Community Center planning meeting at the BAGLY (Boston Alliance of Gay and Lesbian Youth) offices, 128A Tremont St. (across from the Perk St. T stop) 4th floor. 7:30pm. Open to all interested lesbians and gays. Info: 482-4978 eves.

21 tues

BOSTON, MA — GAY COMMUNITY NEWS GENERAL MEMBERSHIP MEETING. OPEN TO ALL INTERESTED IN THE WORKINGS OF THE PAPER. 22 Bromfield St. (near the Park St. T stop). 6:30pm. Come one, come all!

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

monday

Boston, MA — Woman energy is needed to help prepare this year's TAKE BACK THE NIGHT march: to bring public attention to the violence directed against all women regardless of sexual preference, age, race, economic class or ability, at all times but especially at night. General meetings every Monday evening at the Harriet Tubman House, 568 Columbus Ave. (near Mass. Ave.; Northampton T stop). 7pm. Come work with us on media stuff, posters, flyers, outreach, public relations, and the rally. Info: Rile at (817) 277-7145 (leave message if answering machine answers).

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade; M, W, F at 6 PM Info: 825-0181.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.). 8pm. Tuesdays and Thursdays. Info: 661-3633.

Boston, MA — Boston Tea Party 2 1/2. Meeting at GLAD (Gay and Lesbian Advocates and Defenders) offices, 2 Park Square (3rd floor) 7pm to organize the protest against the loss of the Mayor's Lesbian and Gay Liaison position. Info: Beth 426-2020.

Cambridge, MA — "The Supreme Court and the Draft" — what's hidden behind the "men-only" draft decision? Helena Gerstle of the National Lawyers Guild will discuss the sex-discrimination suit and its frightening implications. 7:30pm, 11 Garden St. Suggested donation \$1.50. Sponsored by the Boston Alliance Against the Draft. Info: 354-0931.

22 wed

Cambridge, MA — Cambridge Women's Center invites all women to INTRODUCTORY, an informal discussion group concerning our common experiences as women, which meets every Wednesday evening at 46 Pleasant St. at 8pm. July/August topics include: Love, lust, and like; Celibacy, Bisexuality, Foremothers and Agelism. Info: 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment, presents Blitz and Friends with ballads, blues and classic swing. 355 Boylston St. (near Arlington T stop) chapel entrance. Doors open at 7:30pm. No one admitted after 8. \$3. Wed. eves are women only.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Dreff counselling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Hevland St. (near Auditorium stop). 287-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Ell Center. 7pm.

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

23 thurs

BOSTON, MA — GCN ALWAYS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY! IT'S FUN! SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Meeting for people who want to work at the Cauldron Experimental Theater to help with producing, networking, outreach, building a lesbian/gay theater space. 22 Randolph St. (near Dover T stop, off Harrison Ave.) 7pm. Info: 427-2487 mornings.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Ken Brady and Bill Powell, original gay men's non-sexist music. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. Everyone welcome! \$3.

24 fri

BOSTON, MA — GCN ALWAYS, BUT REALLY! NEEDS HELP SENDING OUT THE PAPER. NOW IS THE TIME TO FINALLY DO IT!! IT'S FUN!! SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Lesbian Sensibility In the Arts. Films by the \$10 Movie Company, sculpture by Coleen Sterling, drawings by Jill Clark, photos by Sue Dorfman, and fabricwork by Annie O'Connell. Show opens at 7pm. Films begin at

Boston, MA — Oasis Club. Food, disco, rep sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Gled Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Brockton, MA — Brockton Area Gays meet on the first and third Thursdays of the month. 7pm. Info: Phil 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

8. Refreshments. Safety walks from Dover T stop. At the Cauldron Experimental Theater, 22 Randolph St. (off Harrison) \$3-4. Women only. Info: 876-8819 and 783-8762. Tonight and tomorrow night.

Boston, MA — Oasis, coffeehouse with entertainment. Tonight: Geoff Wilkinson, music of the people. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3. Everybody welcome.

25 sat

Boston, MA — BAGLY (Boston Alliance of Gay and Lesbian Youth) will be going to Georges Island. Info: Hotline 426-9371 eves or 338-9472 (esp. Wed. eve).

Boston, MA — Lesbian films. See Friday above.

Salem, MA — Summer buffet at the As You Like It Restaurant, sponsored by the North Shore Lesbian and Gay Alliance. 203 Essex St. 8pm. \$9. Info: 745-9555.

Cambridge, MA — Women's Dance to benefit The Second Wave, a feminist journal of literature and radical politics. 8:30-12:30. Old Cambridge Baptist Church, 1151 Mass Ave (Harvard Square). \$3.50 more if less if.

Boston, MA — Chiltern Mt. Club. Ethan Pond overnight hike. Info: John 864-0823.

The deadline for Calendar Items is Tuesday at noon for the following issue.